

THE MOB AT ALTON.

From Mr. Biney's Philanthropist.

UPPER ALTON, August 29, 1837.

To the Editors of the Philanthropist.

We are in the midst of a conflict here, the issue one through which you passed a little more than a year ago. I would not be in the least sorry to God that the result may be as in Cincinnati, greatly to the furtherance of truth and the glorious cause of emancipation.

On Monday night, of last week, the press of the 'Alton Observer' was wholly demolished by a mob headed by the Postmaster of this city. Mr. Lovejoy, its editor, was on the same evening, laid hold of by the mob, as he was returning home from celebrating a marriage. But God did not suffer them to harm a hair of his head. He was enabled, by divine grace, to maintain his firmness in the midst of the fiery trial; and upon his telling them that he was in their hands, and that they must do with him whatever God would permit them to do, but that nothing could ever make him disavow his principles, they let him go.

There is a dreadful state of things here. Alton is forever disgraced, unless it take speedy and efficient measures to rid itself of the odium of having encouraged a mob. Says the Missouri Republican, 'Several hundred of the mob were assembled, but even so, no disposition to interfere.' Now be it known, that this is the same newspaper, a few days previous, had declared that Mr. Lovejoy was an outlaw, and had forfeited all protection from any community. And then, in a subsequent number, it called upon 'our neighbors to eject the minister of mischief, the Observer,' on pain of losing the trade of Missouri, and the trade through the State and town of Missouri emigrants, with their droves of negroes. Accordingly, the thing has been done at the slaveholders' bidding. And what is worse than all, 'gentlemen of property and standing,' members of the Church as well as others, justify the deed.

The churches, usual, are closed against all efforts to enlighten the public mind on this subject. Mr. Lovejoy, who now supplies the pulpit for the Presbyterian church of Alton, has given out, and has been expelled from the city. He would preach in the evening from the 9th verse of the last chapter of Proverbs. No objection was made, but a consent was given on the part of two of the elders at the time, but when the day came, Mr. L. was given to understand by one of the elders, Mr. Joseph Long, that he could not be permitted to preach on the subject. It was also told that his praying, as he was wont, every Sabbath, for the slave, publicly, was offensive to some of the brethren. Bowls of mercy and compassion! Are the principles of Christianity all a dream, a phantom of the head, without having any reality? Is the Christian to be so easily frightened? Is he not to be allowed to open his mouth for the dumb?

What the immediate result of all this will be is known only to God. That it will ultimately advance the cause of the poor slave, of course we are well assured. Several valuable tracts, and a number of abolition have already been made, among whom is Mr. W. S. Gilmore, as well known for his labors in the cause of Temperance in Illinois as Mr. Delevan is in New York. You have seen the account of the formation of our Madison Co. A. S. Society. If we cannot do good elsewhere, we will hold our meetings in the woods.

Yours, A. CHRISTIAN.

From the Colored American.

FURTHER PARTICULARS.

Alton, August 31st, 1837.

DEAR BROTHERS.—We are now suffering all the horrors of mob law. Our town has been given up by the civil authorities, to be ruled by one of the most desperate mobs that ever disgraced this or any other country, and their reign is truly a reign of terror. The result of their operations has been, that a man about town three or four hours on a rail, tarred and feathered and thrown into the Mississippi river, and the total destruction of the press and types of the ALTON OBSERVER. The last outrage took place on Monday night last. The office was assaulted about ten o'clock at night by some twenty or thirty men, who fired their guns, and dashed in all the windows with a volley of stones. As soon as the assault was made, the numbers increased to more than a hundred. They continued to throw stones at the windows, until they were satisfied that the office would not be defended with fire arms, and having learned that a back door had been left open, by those who left the office after the attack was made, they made a rush for the door, and entered it without encountering any opposition. The press and materials were immediately thrown into the street, and then commenced the work of destruction. Sledge hammers were abundant, and never were they used with more apparent success, than when they were broken as fine as could be, and carried by fragments and thrown into the river. Every thing was destroyed that could be broken or torn to pieces, and the streets for a quarter of a mile in every direction, were literally strewn with fragments of the ruin. They continued at the work for the space of an hour, surrounded by the infuriated citizens. Many of whom cheered them on to the work. A word was said, or an effort made, to stop the work of destruction, but by one individual, who proposed that they should not destroy the property, but let it remain till morning, and then pack it up in a sledge ship to such place as Mr. Lovejoy should designate. For this suggestion, he was immediately having his head broke by a volley of stones. On the top of a building, on the opposite side of the street, and directly facing the office, lay concealed a number of armed men, who from their position commanded the whole interior of the room in which the press stood. They were placed there for the purpose of firing upon the mob, should they make any resistance to be made. About five minutes before the attack commenced, I was sitting in one of the office windows, conversing with a friend in the streets, and watching the movement of things in the streets, and whilst there, was struck by a stone on the head, which knocked me nearly half across the room. A very stiff hat which I had on at the time, only saved my life. As it was, my head was a good deal injured, though I believe not dangerously.

As a defence was made by the friends of the press, other than repeated applications to the civil authorities for protection, no property was sustained. At the time the attack was made, there were six persons in the office besides myself, and I have not a doubt that had one stone been thrown into the street, we should all instantly have been shot down by the armed men concealed on the roof of the building, and the opposite side of the street. As none of us had any suspicion of their being there, I regard it as a direct interposition of Divine Providence that our lives were saved. Not that I or any other one had any intention of firing at the mob, or throwing stones at them. But in the excitement of the moment, and the state of mind, I feel that right is on our side, and that they resist with impunity, they often do what at first they had no intention of doing. So it was in this instance; for although it had been determined not to resist if a formal attack was made, yet notwithstanding it required all the energy of a half-broken head left me, to curb the rampant spirit of the workmen in the office, who lodged in the room and had been kept up nearly the whole of the three preceding nights, in expectation of the mob. But God had made visible in the whole affair, and not even a show of resistance, and our lives were saved. We stayed in the office as long as we deemed it safe to stay, and then left it to its fate, removing only the private papers and library of Mr. Lovejoy. Thus has fallen the only fearless champion of the rights of man in this State. Fallen! yes, he is for the moment cut off from the world, and his place will be made public. The excitement still continues. Many things yet remain to be done, so say the sovereign mob. Mr. Lovejoy is threatened, and has once been stopped in the street, though no violence was done to him, in consequence of sickness in his family. The storm rages furiously, but Christ is our Pilot, and all will yet be hasty.

Yours in haste,

THE MISSESGRIMKE.

From the Concord Freeman.

These estimable ladies, at the request of their friends in this place, visited us last week, and the younger sister delivered three public lectures in the Rev. Mr. Wilder's church, each time to a crowded and deeply attentive audience. She came to us, having been born and having lived the greater part of her life amid the iniquities and enormities of that system, she is now successfully striving to overthrow, and consequently familiar with it in all her heart-breaking details of suffering and of wretchedness. Gifted by her Creator with an energetic and fearless mind—and with an utterance at once strong, fluent, distinct and eloquent, she drew that picture of slavery—its injustice—its moral enormities, and its wide and evil influence upon our destiny as a nation, as must, and we believe did, satisfy every one who heard her, of the course it was the duty of the North to pursue, in view of its speedy and utter annihilation in this country.

Much has been, and is now said, in regard to the propriety of the course, these ladies have chosen to adopt. The truth is, men have faltered and have been wavering, and the want of agents and public lecturers has been one of the chief difficulties under which, from the outset, the Anti-Slavery Society has labored. These ladies unsolicited and unemployable by any Society, and unremunerated for their efforts, have stepped forward to do that which might, and that it required no special talents, and no special courage, and no special evidence of a noblehearted willingness to spend and be spent for others, no one can at this hour hesitate in acknowledging. We wish there were ten thousand women abroad in our land, rousing its sleepy population to a timely and a right understanding of their situation. In the act of right there is no exemption, and who should be so easily frightened? Is he not to be allowed to open his mouth for the dumb?

What the immediate result of all this will be is known only to God. That it will ultimately advance the cause of the poor slave, of course we are well assured. Several valuable tracts, and a number of abolition have already been made, among whom is Mr. W. S. Gilmore, as well known for his labors in the cause of Temperance in Illinois as Mr. Delevan is in New York. You have seen the account of the formation of our Madison Co. A. S. Society. If we cannot do good elsewhere, we will hold our meetings in the woods.

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Yours in haste,

COMMUNICATIONS.

ABOLITION IN NORTH BRIDGEWATER.

Mr. Editors,

Believing that it would be pleasing to many of your readers to hear what is doing in North Bridgewater on the subject of slavery, I will state that, agreeably to previous arrangements, Mr. Codding, one of the agents for the A. S. Society, came here and delivered a course of lectures, commencing on Wednesday, Aug. 30—six of which were delivered in Mr. Couch's meeting-house, and two others elsewhere in town.

Throughout the lectures, the general stillness, the profound attention, and increased number of hearers, were all evidence of a willingness, and a strong desire to hear what might be said on this overwhelming subject.

The following topics, with others, were treated on in the several lectures, somewhat as follows. 1. An explanation of what constituted slavery, and what did not.

2d. An exhibition of the state of slavery, as regarded by Legislatures and Synods at the South, shown from their own documents.

3d. A view of our relations to slavery, or the guilt of the people at the North in this matter; and what we are to do, and how we can do it.

4th. What can we do to overthrow the system of slavery? answered.

5th. People, churches, and ministers of the gospel at the North have been by their silence upholding slavery.

6th. A view of the supposed dangers of immediate, or immediate emancipation shown to be safe.

7th. Do, prejudice against color peculiar to this land, and in the highest sense an unholy feeling.

The lecturer, on the first evening, explained the fundamental principles of slavery, by showing what did not, and what did constitute it. This he did in a very clear and convincing manner, and in doing this, he proceeded to show, that slavery, being morally wrong, requires that moral means only should be used for its removal, not physical or carnal—till every pro-slavery man and every slaveholder shall be made to quail under the influence of truth, and this last-gratifying and encouraging institution shall totter to its very foundation.

The kindness which the speaker manifested toward the slaveholder, the candor and force of argument, and the soul-stirring anecdotes and facts related to illustrate different points of his arguments, were such as to insure a candid hearing, and a hearty response from many, who heretofore have been disposed to 'pass by on the other side' the claims of truth, and the just rights of the slave.

His heartfelt devotedness to the cause, implicit confidence in truth, and sole reliance in God, seemed to carry conviction to the mind of almost all present, that this cause has found in him an able advocate; one who is peculiarly well calculated to soften down pre-existing prejudices, and conciliate the feelings of any, who may heretofore have had unfavorable impressions with regard to the principles or measures of abolitionists.

As the result shows, we have additional proof that men, of good sense and understanding, may be convinced by a fair, kind and candid presentation of facts, principles and truths, when a more harsh and unkind manner of presenting them would completely fail to accomplish the desired object. Previous to these lectures, a small anti-slavery society had been formed among the male inhabitants. Since these lectures commenced, a Female Anti-Slavery Society has been formed, embracing more than thirty members.

The gentlemen's society now embraces about 60 members, without their Constitution having been circulated, and we have every reason to believe, that when the directors of the societies shall be found ready to subscribe to its principles, these societies, are among the most respectable citizens of the place.

At the close of the seventh lecture, Mr. Codding, wishing to learn the minds of the audience, proposed that those, who approved of the sentiments he had been expressing, should rise, and be taken on probation, when probably more than nine-tenths of the audience arose.

Those contrary minded were then requested to rise, but none were seen to arise.

The whole audience amounted to about one thousand. By request. Yours, Z. Y.

TO THE MAYOR OF BOSTON.

Sir.—Is this the land of free toleration in religious matters? Have the citizens of the State of Massachusetts an inalienable right to worship God, according to the dictates of their own consciences? Has not the Constitution of the State guaranteed the right to its citizens, of protection from the civil authorities, in the exercise of this right? And if not, of course, it is a violation of the Constitution, and a denial of the rights of the citizen. Why then do you claim to exercise such unbounded authority, as to set yourself above law, by acting the part of an absolute monarch? Your act of yesterday, in sending constable Shute to interrupt the street preaching on the Common, and thereby prevent him from endeavoring to reform the citizens of this city, by the preaching of the gospel in the open air, where the seats are all free, where the poor and the rich may meet together, was an infringement upon religious liberty. You have set yourself in array against the rights of the citizen, and have violated the Constitution of the State. The scriptures and the principles of the gospel must be preached to your liking, or not be preached at all. Dare you lay hands on the messengers of the Lord, and prevent them from doing their duty to God and their fellow-men, when their business is to persuade men to forsake the vanities of the world, and become reconciled to God? Will you, by such conduct, set an example that shall not be so? Would to God, he might hear a voice saying unto him, as Saul of Tarsus did, 'why persecutest thou me?' There was no riot, no disorder—the people assembled peaceably to hear the gospel preached, and were disappointed by the interference of the Mayor. Will the citizens justify him in his conduct? The scriptures and the principles of the gospel must be preached to your liking, or not be preached at all. 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The scriptures and

LITERARY.

THOUGHTS ON SLAVERY.

Oh, Thou omnipotent, Almighty One,
Hast Thou created man a slave to man?
When of one flesh and blood all were creant,
Hast Thou decreed a part to wear the chain?
Must human flesh and blood, and labor rights,
By nature given, and by nature's God,
Be basely bartered in a Christian land?
Can liberty be bought for paltry gold?
Great God, can man pretend to keep thy law,
And take thy holy word for his sure guide,
And know no more of nature's law decrees?
Can he be so deluded as to think
That Thou createdst man, and him decreed
In galling chains to spend his weary day?
Say, why has man a soul, if formed for naught
But horrid fetters and a heavily doom?
Fancy aughted states; methinks I hear,
In the low murmuring of the rolling tide,
And in the whispering of the evening breeze,
Heart-rending words of more than earthly sound
Come floating on the air. Oh, hear ye not
The cry of Africa's sons in deep distress?
See the fond mother's agonizing grief;
Hear the deep sobs, all tremulous with woe!
Look now, thou loathed Christian, and behold,
By mental agony, the frame distorted,
With features wildered, and looks of wild despair!
Lo, now, with grief too deep for futile tears,
The sable mother lifts her hand to heaven,
And to her God and yours pours out her soul,
As, prone for death, the only hopeful cure.
Hark, now the harrowing, helpless infant wails;
Turn from its mother's arms, its piercing shrieks
Ascend to heaven, and loudly speaking there,
Call vengeance down on thy devoted land.
Think you, vain man, that cries and prayers like these,
Before the throne of Heaven, unanswered lie?
Believe it not; the Lord, all just and wise,
O'er all his works with his protecting arm,
Keeps strict watch;—will he not call in vain.
He will redress all wrong that ye have done
To Africa's sons, and on your guilty head
Shall fall, or soon or late, just punishment.
Ye fail of heaven's love, oh ye ungodly men,
And ye of savage nations, fiercely wild,
Ah! envy not the daughters of our land,
Where griefs of unknown depth perpetual flow;
Where boasted liberty is chained forth,
And longed-for slavery's notes commingled rise.
Hear ye the clanking sound of fettered feet!
In Freedom's ear, what harsh discordance this!
Awake, Columbia! from lethargy arise!
Wipe from thy deep-stained brow the shade of guilt!
No longer let reproach from foreign lands
Be hurled, and justly, at thy boasted name.
Come out with good intent, the fetters break,
And scatter every prison to the wind;
Free the oppressed, and make thy country known
To all who now the yoke of bondage wear.
Then shall thou rise to thy exalted place,
Free from reproach; and then shall queens of earth
Bow down to thee, and glad, with one consent,
Thy name revere.

SUPPLICATION.

Of a widowed mother; addressed to Rum-sellers, in be-
half of an interposing son.

O, spare my child in mercy spare!
To him no more the poison give;
In mercy spare a mother's prayer,
And let the child and parent live!

'Tis true he's wretched—fallen low—
From virtuous intention exiled—
Yet still a mother's heart doth know
Him as a child—my darling child!

Still, to this bleeding heart he's known,
The child of his own dear—and gone—
His life the offering of my own—
Bright hope of married life's bright dawn.

O yes,—this aching, bleeding breast,
Still knows him as that precious child
That in his infant hand did rest;
Here drew its life; here wept, and smiled:

I know him, as that beauteous boy
That sweetly prattled, sported free—
This heart's delight—the hope and joy
Of him so dear to memory:

O yes, yet to his heart appear
So vile, yet to his heart he's known
As he who in his youthful years,
'Midst brightest circles, brightest shone.

Yes, still this heart, tho' he be vile,
Can ne'er a mother's love forget—
Nought can his bitter grief beguile
While he—his child—is wretched yet.

O wretched, wretched child! undone—
Child, unto whom his life I gave!
Must be this awful course still run,
And sink into a drunkard's grave?

And O, his soul! my child's poor soul—
Must that depart in toil, to dwell
Where such dark, fiery billows roll,
As constitute the drunkard's hell!

O spare him! spare—ye who have made
My child the wretched thing he is—
Ye who from virtue's path betrayed
My son, to guilt and woe like this!

O, let the past suffice—no more
Temptation's cup to him present—
O, cease the poisoned glass to pour,
That he may possibly repent:

Yes, spare my child—in mercy spare—
That he and ye may be forgiven—
An child and parent may share,
And blessing of approving Heaven!

THE NEW ZEALAND MISSIONARIES.

"We cannot let him go. He says he is going to return to England—the ship is here to take him away. But no, we will keep him, and make him our slave. Not a slave to fetch wood, and draw water, but our talking slave. Yes, he shall be our slave to talk, and to teach us. Keep him well!"—Speech of the Rev. Mr. Yates, at the anniversary of the Church Missionary Society, London, May, 1835.

"'Twas night, and in his tent he lay
Upon a heathen shore,
While white with his wakeful ear
The ocean's billows roared.
'Twas midnight, and the war-club rang
Upon his threshold stone,
And heavy feet of savage men
Came fiercely tramping on.

Lo! were their tones in fierce debate,
The chieftain and his clan,
He shall not go—he shall not go,
That missionary man—
For him the swelling surf should break,
The tall ship rides the wave,
But we will chain him to our coast,
Yes, he shall be our slave,
Not from the grove our wood to bear,
Nor water from the vale,
Not in the battle-front to stand,
Where the proud frown quail;
Nor in the great war-course to guide,
Where crystal streams run red;
But he shall be our slave, to break
The soil its living bread."

Then slowly peep'd the rising moon
Above the forest trees,
And both'd each cocoa's leafy crown
In tides of living light:
To every cabin's grassy thatch
A gift of beauty gave,
And, with a crown of silver, covered
Pacific's sultry waves.

But o'er that gentle scene a shout
In sudden clangor came—
"Come forth, come forth, from men of God,
And answer to our claim!"
So down to each dark island men
He bowed him as he spoke,
"Behold, your servants will be,
For Christ, my Master's sake."

MISCELLANEOUS.

From the Protestant Vicar.

REVIEW OF A FALSE STATEMENT.—The Rev. Leonard Bacon, of New Haven, in a letter, addressed lately to Gerrit Smith, Esq., and published in the *Religious Intelligencer*, among other specimens of false logic and intemperate zeal, by which he is prompted to lay about him like a wild man, springing neither friend nor foe, has allowed himself the liberty of uttering the following assertion.

"We saw the agents of Dr. Brown and Maria Monk—Scotch, Irish and Welsh—coming to us with *Texas* Odes stories of pollution, blood, and horror, and greatly astonished when we declined their pulpits services, &c. &c."

When this was shown to me by a friend, I addressed a letter to Mr. Bacon, stating to him that this was utterly untrue; that he had unwarrantably connected my name with that of the ex-convict, who has his own legal guardian appointed by the Chancellor, and with whom I have had no business transactions, or agency whatever: that I never had sent out any agents on any business alluded to: that on enquiry of the legal guardian of Mr. Monk, I ascertained that no agent had, at any time, been sent out by her, or by him as guardian: that, therefore, as he had made an unwarrantable and false statement in the premises, he ought, as a duty he owed to himself and me, to contradict this as published, as he had made it. I need not more.

This statement and requisition I made I think, in obedience to the command of our Lord in Matthew, 18 chapter, verse 15. This duty I owed to myself and to him.

The Reverend gentleman replied in five pages of letter form, when a single sentence from an honest Christian would have sufficiently served the purpose. His reply was amusing to one who studies *Jesuitism* and *human nature*. It was in fact, *Jesuitism*, dyed in the wool! He did not mean so, and so, 'technically'; he could not say that he had seen any agent 'technically' so called; yet there were agents 'not technically' so called. And on the whole, though he had seen no agents at all, from me, or the ex-convict, or from her guardian, yet 'technically' he was correct; and he had no apologies and no concessions to make, technically or not technically.

The Rev. Calvin Colton is right after all, said I to myself. 'For here is Protestant Jesuitism, even in New Haven itself, the very spot, whence issued the late tirade of false logic and fabrications against us, and against the testimony brought to bear against the den of pollution and murder in Montreal.'

I replied to the Rev. gentleman's letter in a few words, stating that his explanations were utterly irrelevant, and unsatisfactory; and renewing my demand, peremptorily, that a public retraction be made. This he refuses to do, and persists in making a statement, that though 'technically' he never saw any agents from me, or the ex-convict, or from her guardian, yet he had seen no agents at all, from me, or the ex-convict, or from her guardian, yet 'technically' he was correct; and he had no apologies and no concessions to make, technically or not technically.

Now, it is a man's duty to suffer no slander to go forth with impunity. We owe it to truth and the peace of social life to expose the falsifier and slanderer, as truly as we do the fraudulent dealer. I do, therefore, publicly state, that Mr. Bacon was told by a brother that he had made a false statement; that on his correcting it, no blame should be attached to him. But this he refuses to do. I then charge it on him, that he persists in making the false statement to lie before the public. This, I do, therefore, publicly state, that Mr. Bacon was told by a brother that he had made a false statement; that on his correcting it, no blame should be attached to him. But this he refuses to do. I then charge it on him, that he persists in making the false statement to lie before the public.

It is one of the most difficult things in the world, reasonable as it seems, to get people to make a fair trial of a plain vegetable and water diet, and a proper general regimen. Advice to a young lady, who is early and late a walk, or a ride, or to jump rope, or to take any vigorous exercise before breakfast—'Oh, I can't. I feel so weak that the least exertion overcomes me.' In the name of common sense we ask, why is it that people feel so shiftless and so crusty when they first wake up? Why is it that the birds wake up at a loquacious flight and sing so long? Why is it that the whole animal creation starts up to a renewed energy and elasticity as it springs from the arms of

Why is it that thus the playful lamb, and the blithe carol gladden field and grove with the assurance of a resurrection to a new life; but man, alone clings to his luxurious and enervating bed, and when he comes forth, he comes languidly, moping, without one feeling in unison with the general joy?—Strangely, indeed, has he been selected himself, and kindly intended by his Father in heaven to restore his exhausted strength, fails to refresh and invigorate. And yet how common it is to hear people complain in the morning; and how common it is, when a child wakes up crying, for the parent to say, 'Strangely, indeed, has he been selected himself, and kindly intended by his Father in heaven to restore his exhausted strength, fails to refresh and invigorate. 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